

Wave Sheaf Offering Day

Fred R. Coulter—April 15, 2006

Today is a very important day in God's plan, and also the world had counterfeited it, because today in the world this is Easter to them. However, they cannot get three days and three nights out of Friday to sunrise Sunday morning; I don't care how they do it, what kind of math they do. As a matter of fact, in reading one theory, one man said that the dark period in which Christ was still on the cross, the dark period from noon till three was the first night! That couldn't be because He was not in the tomb, He was still on the cross. Nevertheless, this is a very important day, though it's not a Holy Day, this day is important to God. We'll see why and how we fit into it and what happened on this day and how God has something very special for us because of that.

Let's begin, first of all, by going to Exodus 4:22—we're going to talk about the firstborn. Here is what God says concerning Israel: "And you shall say unto Pharaoh... [Moses got the instruction from God] ... 'Thus says the Lord, "Israel is my son, My firstborn."'" Meaning that was the very first nation of the nations of the earth in which God was going to personally call His own people—the firstborn of all the nations. Firstborn also shows a status. Firstborn also show something very important; that is was during the Feast of Unleavened Bread in which God commanded that the firstborn be dedicated to Him. We will see how important and profound that is for us. Put in your notes Jer. 31:9, where it says that 'Ephraim is My firstborn.' So, within Israel Ephraim is the firstborn, holding the preeminence.

Now, let's come to Exodus 12 since we're talking about the Passover and the Feast of Unleavened Bread, and let's see something very important concerning the Passover. (Referring to a chart): I have the equivalent of two weeks, starting out on the 10th day; 14th is the Passover day; 15th is the Holy Day and then we have the weekly Sabbath. We'll see how that fits in with the week of Christ. We will also answer one of the things concerning what the Protestants say and what the Catholics say about the third day from the resurrection and how we calculate that third day, which is different from the three days and three nights in which Jesus was in the tomb.

Let's pick it up here in Exodus 12:5: "Your lamb shall be without blemish... [type of Christ, Who became the Lamb of God] ... a male of the first year. You shall take it out from the sheep or from the goats." This was the 10th day of the month, v 3: "Speak you unto all the congregation of Israel,

saying, 'In the tenth day of this month they shall take to them each man a lamb for a father's house, a lamb for a house.'" That was on a weekly Sabbath.

There is so much to the numbers and the calculations with the calculated Hebrews calendar that it will just blow your mind apart! It is profound! One of the first things we learned, in Psa. 81 it talks about the new moon and the full moon, because on the Holy Days—the 15th day of the first month and the 15th day of the seventh month—you have to have the full moon. The way the calculated Hebrew calendar has this: It has the greatest potential of illumination for the *new moon* and the highest percentage of illumination for the *full moon*—so you have to have both. All those people who say, 'the new moon' only have half the story. I'll leave it at that. On the 10th day of the first month they were to select the lamb. They were to keep until the 14th, which then at the end of the 13th, the beginning of the 14th, as soon as the sun dropped down below the horizon, here's what they were to do:

Verse 6: "And you shall keep it up until... [right up to—not past, beyond or through] ...the fourteenth day of the same month. And the whole assembly of the congregation of Israel shall kill it between the two evenings." (Refer to *The Christian Passover*).

Now, what happened on this night, v 11_[transcriber's correction]: "And this is the way you shall eat it: *with* your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in trepidation [haste]... [the word should not be 'haste,' but in *trepidation, in awe, in fear* of what was going to take place that night.] ...It is the LORD'S Passover, for I will pass through the land of Egypt this night, and will smite all the firstborn... [so the Passover is involved with the firstborn, killing the firstborn of the land of Egypt and sparing the firstborn of the children of Israel.] ...in the land of Egypt, both man and beast. And I will execute judgment against all the gods of Egypt. I *am* the LORD" (vs 11-12).

This also tells us, in addition to all the other things that we have concerning not going to the other gods to find out how they worship and incorporate that into the worship of the true God—but we already have here that God did what? *He judged all the gods of Egypt, which represent all the pagan gods of the world!* They've already been judged and shown to be as dead as the firstborn of the Egyptians that God executed. 'I am the LORD, not these gods.'

“And the blood shall be a sign to you upon the houses where you *are*. And when I see the blood, I will pass over you. And the plague shall not be upon you to destroy *you* when I smite the land of Egypt.” (v 13). Then He tells: keep this day, the Passover as a memorial feast; and keep the Feast of Unleavened Bread for seven days (vs 14-15 paraphrased).

Verse 24: “And you shall observe this thing as a law to you and to your sons forever.” That continues right on down to our time because we are spiritual Israel, and now we have the Lamb of God Who is Christ, and the emblems, the symbols, of His New Covenant with us being the bread and the wine.

“And it shall be when you have come to the land which the LORD will give you, according as He has promised that you shall keep this service. And it will be, when your children shall say to you, ‘What *does* this service *mean* to you?’.... [which is also an indication that it was a ‘domestic, home sacrifice.’] (Notice the meaning of the Passover): ...Then you shall say, “It *is* the sacrifice of the LORD’S Passover, Who passed over the houses of the children of Israel in Egypt, when He struck the Egyptians and delivered our houses.” And the people bowed their heads and worshiped. And the children of Israel went away and did as the LORD had commanded Moses and Aaron; so they did” (vs 25-28).

Now, let’s come to a special part concerning the Feast of Unleavened Bread. We’ve gone through in great detail concerning the Passover, and the Passover book covers most of that. Let’s begin in Exodus 13:1, because this then begins to tell us more of what God thinks of the firstborn and will help us to understand more of what God is doing with us, plus more of what He did with Jesus Christ.

Exodus 13:1: “Then the LORD spoke to Moses, saying, ‘Sanctify all the firstborn to Me... [that means *all the firstborn are Holy* and the firstborn is counted from the mother, not the father. Remember Abraham: Hagar’s firstborn was Ishmael—correct? But he was not even counted in the genealogy. Isaac was Sarah’s firstborn and was counted then as the begotten chosen seed. So the firstborn become very special.] ...whatever opens the womb among the children of Israel, of man and of beast. It *is* Mine.’.... [Moses pronounced this on the first day of the Feast of Unleavened Bread, then said): ...And Moses said to the people, ‘Remember this day...’” (vs 1-3). And the whole service concerning the setting aside of the firstborn becomes very important.

Verse 12: “you shall set apart to the LORD all that opens the womb, and every firstborn that comes of any animal which you have; the males

shall be the LORD’S.... [The female went for the Festival tithes. All the males belong to God.] ...And every firstborn of a donkey you shall redeem with a lamb. And if you will not redeem it, then you shall break its neck.... [God means business—doesn’t He? *Yes!*] ...And all the firstborn of man among your sons you shall redeem” (vs 12-13). The firstborn then would be whether male or female—still dedicated to God, but all the males belong to God.

Exodus 22:29—we will see again that God emphasizes the same thing. “You shall not delay *to offer* the first of your ripe fruits and of your vintage. You shall give the firstborn of your sons to Me.”

Exodus 34:18—we will see the first ripe, the firstborn, also have a bearing on Christ, because today is very significant in the plan of God, in figuring out the Holy Days of God for several reasons—we’ll see them as we go along. Exodus 34:18: “You shall keep the Feast of Unleavened Bread. You shall eat unleavened bread seven days, as I commanded you, in the time of the month Abib, for in the month Abib you came out from Egypt. All that opens the womb *is* Mine... [notice how this is tied to the Feast of Unleavened Bread over and over again] ...all firstlings of male livestock, of oxen or sheep. But the firstling of a donkey you shall redeem with a lamb. And if you do not redeem it, then you shall break its neck. All the firstborn of your sons you shall redeem. And none shall appear before Me empty” (vs 18-20).

Now, let’s look at some other things concerning the firstborn. We had this also occur within the family of Jacob. Remember, he had two wives: Leah and Rachel, and he had two handmaids: Zillah and Bilhah—and his life was miserable! They were always fighting over him. That’s why he was a shepherd, so he could get away. And I imagine there were nights he dreaded coming home: ‘Oh no, another argument, I wonder whose tent I’m going into.’ Rachel, since she had a hard time getting pregnant, got the mandrakes and said, ‘I’m going to get him tonight.’ Well, it’s God Who opened the womb, not the mandrakes! There was a lot of competition among the brothers, and the reason he had two wives and two handmaids was because he got a little impetuous and he, come the wedding night, WAM! All darkness set in and he didn’t recognize it was Leah and he woke up in the morning and said, ‘What is this!’ and Laban said, ‘Haaa! I can’t let my firstborn go without being married first. Now, if you want the second one, seven more years!’ You know the rest of the story.

Then we have the firstborn of Leah, who was Reuben. We have the firstborn of Rachel, who was Joseph. Let’s see something when you have two

wives. This is talking about one wife hated, one loved; but we have several principles involved here which we can extract from this.

Deuteronomy 21:15: “If a man has two wives, one beloved and another hated, and they have borne him sons, *both* the beloved and the hated...” That happened. Reuben was the firstborn of Leah and Leah was the one that he really didn’t care for. The one he really loved was Rachel and her firstborn was Joseph. But remember what happened to Reuben. Reuben went up and took one of the handmaids of Leah and he disqualified himself from the birthright. Then Joseph ended up becoming the hated one—didn’t he?—as far as the sons were concerned. Remember, Reuben wanted to kill him. Judah intervened to save him and said, ‘No, let’s not do that, let’s sell him to the Arabs. So that’s how God spared Joseph’s life. Remember, for 17-years Jacob thought that Joseph was dead. I want you to understand something: ***They’re all going to be in the Kingdom of God.*** God does not look at human weaknesses and problems in the same way that we do. And besides, all of that was God’s plan anyway, to send Joseph off to Egypt.

“...*both* the beloved and the hated; and *if* the firstborn son was of her that was hated, then it shall be in the day when he makes his sons to inherit what he has, he may not grant firstborn *status* to the son of the beloved in preference to the son of the hated one—for he *is truly* the firstborn.... [So what God was doing, He was watching out for those where you could have that kind of hatred within a family and just cut someone off out of spite. He didn’t want that.] ...But he shall acknowledge the son of the hated as the firstborn by giving him a double portion of all that he has. For he *is* the beginning of his strength, and the right of the firstborn is his” (vs 16-17). Let’s see how this applied:

1-Chronicles 5:1 and let’s see how that applied to Reuben and to Joseph. Here it talks about the genealogy: “And the sons of Reuben, the firstborn of Israel—for he *was* the firstborn; but since he defiled his father’s bed, his birthright was given to the sons of Joseph... [Ephraim and Manasseh] ...the son of Israel, and the genealogy is not to be reckoned according to the birthright.” Why did He say that “...the genealogy was not to be reckoned according to the birthright”? This is talking about the genealogy coming down to Christ.

You need to understand—I’ll just summarize it here—concerning the genealogy coming down to Christ. The line of Joseph, who was the husband of Mary, came down through the line of Solomon and down to Coniah [Jehoiachin], and Coniah was the one who disqualified himself from the birthright coming down to Christ. Those that follow Coniah,

they end up and stop at that part of the house of David, with Joseph who was not the real father. The real father of Christ was God the Father, but the genealogy had to be reckoned from David, not through Solomon. But it came from David through Nathan, one of the other sons of David, down through the line of Mary’s father on down to Mary. That line was free of any curse. That’s why it says here that ‘the genealogy is not to be reckoned after the birthright.’ That’s a different situation.

Now, let’s come to Psalm 89 and see something concerning Christ and also David. Psa. 89 is a very interesting Psalm, written by one of the Ezrahites. That means it was written after they came back out of the Babylonian captivity. When they came back out of the Babylonian captivity, they no longer had any descendants of David to sit on the throne. As a matter of fact, they didn’t even have a king, because Coniah was cut off. All the rest of the genealogy from Coniah down to Christ—those 14 genealogies after the carrying away to Babylon—come down through just the house of David, but they were no longer kings. When they came back into the land, the Ezrahite who wrote Psa. 89 was actually complaining to God by saying, ‘where is Your promise to David that there would always be a man sitting on the throne’—because they had no king.

Remember, right when the captivity occurred, Jeremiah took the two daughters of the king. It’s important to understand that Jeremiah was a Levite, so he had the right to take the two daughters. There’s no reason why the two daughters should not have been slaughtered with all the sons. But since all the sons were slaughtered, then for that one generation the genealogy goes through the woman until she marries and the genealogy continues then with the men from that line. This goes all the way back to Perez and Zerah the two sons of Judah. Zerah put his hand out first and the midwife put the red thread around his hand; he pulled his hand back and Perez was born first. So the line of David comes down through Perez until the time of the captivity, then there’s the overturning of it and it goes up to Ireland and the rest of the history. And, of course, up here in Canada they have the Israel movement and you have a lot of that information. It is true, no doubt about it.

Stop and think about something that is very important: Only in Joseph, whether in truth or whether in pretense, is the Gospel of Christ being preached. It’s not being preached in Russia. It’s not being preached in India. It’s doesn’t originate out of there, nor of Africa, nor of South America—only out of the sons of Joseph of which we are a part. That’s something really profound to understand.

Psalm 89:18: “For the LORD is our shield; yea, our King is the Holy One of Israel. Then You spoke in a vision to Your godly ones, and You said, “I have laid help upon a mighty one; I have exalted a chosen one out of the people. I have found David, My servant; with My holy oil I have anointed him.... [Then a little later on he says, ‘God, You said as long as the sun and moon are there, that David would always have someone sitting on the throne.’ And He did, through Zerah’s line over in Ireland. But the Ezrahite didn’t know that.] ...My hand shall be established with him; My arm also shall strengthen him... [this is also a prophecy of Christ] ...The enemy shall not extract from him, nor the son of wickedness afflict him. And I will beat down his foes before his face and plague those who hate him. But My faithfulness and My mercy shall be with him; and in My name his horn shall be exalted. I will set his hand also in the sea and his right hand in the rivers. He shall cry to Me, ‘My Father, You are my God, and the Rock of my salvation’” (vs 18-26)—both a dual thing concerning Christ and David. Christ came to ‘reveal the Father.’

Verse 27: “And I will make him My firstborn...” David was not the firstborn. David was the last born—wasn’t he? And he was so small and insignificant that his father forgot that he had the eighth son out there tending the sheep. Remember what happened when Samuel came down to anoint David as king, he went through the first seven sons of Jesse and God kept telling him, ‘no! no! no!’ Finally, Samuel said, ‘Do you have another son?’ *Oh, yeah, we’ve got one out there tending the sheep. ‘Go get him, he’s going to be the king.’*

This one here is talking about Christ: “...I will make him My firstborn [Christ] higher than the kings of the earth.... [What is He called in Rev. 1? *Lord of lords and King of kings!*’—correct? *Yes!* That’s how great the Bible is, in putting all these things together—it’s marvelous! I tell you, one of the most important and fantastic things is to study the Bible. It’s just mind-boggling what is in here.] ...I will keep My steadfast love for him forever, and My covenant shall stand fast with him” (vs 27-28). Now, on Whose shoulders is the government?

Let’s see the next step in giving this prophecy before we see the fulfilling of the prophecy. Here’s the prophecy of the next step to fulfill the prophecy of Psa. 89. Isaiah 9 gives us a little more detail about this One Who would be exalted above all the kings and Who would have the government upon Him.

Isaiah 9:6: “For unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counselor, The Mighty God, The

Everlasting Father, The Prince of Peace.... [All of these are the names of God applying to the One Who would be born as a babe.] ...Of the increase of *His* government and peace *there shall be* no end, upon the throne of David, and over His kingdom, to order it and to establish it with judgment and with righteousness from henceforth, even forever. The zeal of the LORD of hosts will do this” (vs 6-7). Now, is anybody going to turn back the hand of God to stop that? *No way!*

Let’s come to Matthew, the first chapter, and let’s see about the birth of Jesus—let’s see something very important concerning Jesus. We will see that Jesus is called the ‘firstborn’ according to Mary’s. Just like it says, ‘all that opens the matrix is Mine’; and also we will see that He’s the firstborn from among the dead—both!

Matthew 1:18: “And the birth of Jesus Christ was as follows: Now His mother Mary had been betrothed to Joseph; *but* before they came together, she was found to be with child of *the* Holy Spirit. And Joseph her husband, being a righteous *man*, and not willing to expose her publicly, was planning to divorce her secretly” (vs 18-19). The truth is, a woman never gets pregnant unless she do a man. Today there is invitro-fertilization, but there still has to be a man—correct? *No doubt!* So God had to intervene and tell Joseph that. It couldn’t be some other man to verify it—how could a man verify it? It couldn’t be another woman to verify it—how could she verify it? It had to be verified by an angel of God.

“But as he pondered these things, behold, an angel of *the* Lord appeared to him in a dream, saying, ‘Joseph, son of David... [So, even Joseph had to be of the house of David.] ...do not be afraid to take Mary to *be* your wife, because that which has been begotten in her is of *the* Holy Spirit. And she shall give birth to a son, and you shall call His name Jesus; for He shall save His people from their sins.’ Now all this came to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, ‘Behold, **the** virgin... [both in the prophecy in Isa. 9^[transcriber’s correction] and here in Matt. 1, it should read **the virgin**. That’s very important because it means it’s one special, particular virgin, not any old virgin.] ...shall be with child and shall give birth to a son, and they shall call His name Emmanuel’; which is, being interpreted, ‘God with us’” (vs 20-23). It was God manifested in the flesh.

“And when Joseph was awakened from his sleep, he did as the angel of *the* Lord had commanded, and took his wife to *wed*; but he did not have sexual relations *with* her **until after she had given birth to her son**, the firstborn; and he

called His name Jesus” (vs 24-25). So it’s calculated from the mother.

Now, let’s look and see what happened when Jesus was born into the world, because it was ‘God with us.’ Let’s come to Hebrews, the first chapter. This was never done of any other son, any other firstborn or any other man.

Hebrews 1:4: “Having been made so much greater than *any of* the angels, inasmuch as He has inherited a name exceedingly superior to them. For to which of the angels did He ever say, ‘You are My Son; this day I have begotten You’? And again, ‘I will be a Father to Him, and He will be a Son to Me’? And again, when He brought the Firstborn [begotten in the *KJV*] into the world, He said, ‘Let all *the* angels of God worship Him.’” (vs 4-6).

When it talks about Christ being ‘begotten’ He is called ‘the only begotten’ of the Father—not the ‘first begotten’ [*KJV*], but the *only* begotten, meaning that no other human being came into existence in this world by direct impregnation from God the Father through the power of the Holy Spirit. And He then, as it’s called in the Greek, *mono*—meaning *only*; ‘gennao’—*begotten*—‘monogenes’! The word here, which is translated *first begotten*, comes from the Greek ‘prototokos’ which means *firstborn*. And the word that was used back there in Matt. 1:25 was ‘prototokos’—*the firstborn*.

“He said, ‘Let all *the* angels of God worship Him.’” Some people say this is when He was ‘born from the dead, let all the angels of God worship Him. That wouldn’t have been outstanding because angels of God always worship God—don’t they?—when He’s in the form of God. But it’s unusual; it’s phenomenal; it’s a one-time thing for the angels to worship a little babe born of the flesh of the virgin Mary, the firstborn of the virgin Mary.

Come over here to Revelation, the first chapter, and let’s see again where is the firstborn—‘prototokos.’ In this case, this is the first place we’re going to see where it’s applied to born from the dead. So Jesus, as we will see, was born of the flesh, being firstborn; and we will see that He was born by resurrection to be the firstborn from the dead.

Revelation 1:5: “And from Jesus Christ, the faithful Witness, the Firstborn [prototokos] from the dead, and the Ruler of the kings of the earth....” Again, fulfilling that He would be exalted above the kings of the earth (Psa. 89).

Let’s see concerning Jesus and how this applies then, because remember that on the 10th day of Nisan, that the lamb of the Passover was to be selected. Now what did John the Baptist call Jesus when he saw Him? He said, ‘**Behold the Lamb of**

God which takes away the sin of the world’—correct? *Yes!* We’re going to see in just a little bit that He was also selected on the 10th day of the first month, and then we will look into the three days and three nights, look into these things and come to the place where Jesus was then firstborn from among the dead.

Matthew 16:21: “From that time Jesus began to explain to His disciples that it was necessary for Him to go to Jerusalem, and to suffer many things from the elders and chief priests and scribes, and to be killed, and to be raised the third day.” We will see that it was three complete days and three complete nights. Now, Peter didn’t want that. Let’s understand something here: Anything different than from what Christ said originates from whom? *Satan!* Regardless if it’s a thought that comes into a man, because notice what Jesus said to Peter:

“But after taking *Him* aside, Peter personally began to rebuke Him, saying, ‘*God will be* favorable to you, Lord. In no way shall this *happen* to You.’ Then He turned and said to Peter, ‘Get behind Me, Satan! You are an offense to Me, because your thoughts are not *in accord* with the things of God, but the things of men’” (vs 22-23). All the prophecies that He would die would have to be fulfilled. It didn’t matter what man thought of it.

It applies the same way—let’s come back here to Matthew, the twelfth chapter—to the three days and three nights. There is absolutely no way that anyone can tell God that three days and three nights is not three days and three nights! Remember what happened to Job? Job got so mad, he said, ‘Ohhhhh, if there were just an umpire between me and God, to lay my hand on His shoulder and to lay His hand on my shoulder, and resolve this difference to show how good I have been.’ He said a little later, ‘Oh that I could talk to God, I’d let Him know!’ So then God said, ‘Job, I’m going to talk to you’ (Job 38). *Whoop! I’m going to shut my mouth!* So even the best intentions of the most self-righteous man on earth—**God is not going to bow to anything!** If God does the will of men, then men become God. Do you understand that? Men will do the will of God whether of righteousness unto life or sin unto death—it is still the final will of God!

I wanted to say that before we get to the three days and three nights, because we can have absolute total confidence in it. And if anybody says anything otherwise, you can just tell them very clearly and flatly, ‘You do not believe Jesus Christ and you do not believe the Word of God’—though you profess it.

Matthew 12:38: “Then some of the scribes and Pharisees answered, saying, ‘Master, we desire to see a sign from You.’.... [‘You going to prove to

us Who You are? Do a little magic for us' is what they were saying.] ... And He answered *and* said to them, 'A wicked and adulterous generation seeks after a sign, but no sign shall be given to it except the sign of Jonah the prophet. For just as Jonah was in the belly of the whale three days and three nights, in like manner the Son of man shall be in the heart of the earth three days and three nights'" (vs 38-40).

Now, let me tell you something very clearly: In the book of Jonah it is three days and three nights. There is no such thing as an idiomatic expression meaning *parts thereof*. And this in the Greek here is not an idiomatic expression giving you parts of three days and parts of three nights. Either Christ's Word is true or He's a liar; and if He's a liar He's not the Messiah. But **He told the truth and He IS the Messiah, the Savior of the world!** So, He would have to be three days and three nights in the heart of the earth just exactly as He said.

Let's tie this all together with the Passover. Let's come to John, the twelfth chapter. You will see in the *Harmony of the Gospels* I show with that chronology that this had to be on the Sabbath, the 10th of Nisan. So just like the Passover lamb was selected by the children of Israel on the 10th of Nisan in the year of the first Passover with Israel, it was on a weekly Sabbath. Likewise, with the selection of Christ as the Passover Lamb of God, it was also on the 10th of Nisan and it was on the weekly Sabbath.

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John 12:23: "But Jesus answered them, saying, 'The time has come for the Son of man to be glorified.'"

John 17:1—we will see that He said the same thing here, almost the same words: "Jesus spoke these words, and lifted up His eyes to heaven and said, 'Father, the hour has come; glorify Your own Son, so that Your Son may also glorify You.'" Notice how close the wording is here.

John 12:23: "But Jesus answered them, saying, 'The time has come for the Son of man to be glorified.... [How can He be glorified in chapter 17 and also glorified in chapter 12?] ... Truly, truly I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it bears much fruit. The one who loves his life shall lose it, and the one who hates his life in this world shall keep it unto eternal life. If anyone will serve Me, let him follow Me; and where I am, there shall My servant be also. And if anyone serves Me, him shall the Father honor. Now My soul is troubled, and what shall I say? Father, save Me from this hour? But for this *very* purpose I have come to this hour. Father, glorify Your name.'.... [direct communication with God the Father] ...Then a voice came from heaven... [we don't know if that was the voice of

God or an angel] ...*saying*, 'I have both glorified *it* and will glorify *it* again.'.... [Meaning that it was glorified in selecting Christ as the Passover Lamb and He would glorify *it* again, not only on the Passover day—the 14th when He was that perfect sacrifice—but also glorify *it* again when He was resurrected at the end of the Sabbath on the 17th] ... Then the people standing *there*, who heard *it*, said, 'It thundered.' Others said, 'An angel spoke to Him.' Jesus answered and said, 'This voice did not come because of Me, but because of you'" (vs 23-30). So they would know that on the 10th of Nisan Christ was selected as the Passover Lamb of God.

"Now is *the* judgment of this world.... [Did that not happen with the Passover? *Yes!* Did that not happen with the gods of Egypt? That 'I will judge all the gods of Egypt'? And who was their god? *Satan the devil*, and also in the person of Pharaoh, the physical manifestation of the sun-god on the earth.] ...Now shall the prince of this world be cast out. And if I be lifted up from the earth, I will draw all to Myself.' But He said this to signify by what death He was about to die" (vs 31-33).

Now, let's see how this was fulfilled. Let's look at some things concerning the New Covenant. Let's come first of all to Matthew 26—all of this ties in. There's a reason, brethren, why that you have first the Passover then the Feast of Unleavened Bread immediately following with no time in between; one connected with the other because they're all connected together.

Matthew 26:26: "And as they were eating, Jesus took the bread and blessed *it*; then *He* broke *it* and gave *it* to the disciples, and said, 'Take, eat; this is My body.' And He took the cup; and after giving thanks, He gave *it* to them, saying, 'All of you drink of it; for this is My blood, the *blood* of the **New Covenant**... [the Greek there is 'diatheke' which means *covenant* not *testament*] ...which is poured out for many for *the* remission of sins'" (vs 26-28).

Let's come to the account in Mark 14:17: "Now after evening had come, He came with the twelve." Now what is the time in which the lamb was to be slain? *Between the two evenings!* Right after sunset the lamb was slain and then 'ben ha arbayim'—*between the two evenings*—was until darkness. This *evening* here is describing the darkness of 'ben ha arbayim,' because they immediately started eating. The only way that they could have immediately started eating within that period of about an hour to an hour and fifteen minutes would be this—and I believe this to be so, so I'll just let you know that this is my opinion—I believe that the lamb that was selected for Jesus' last Passover had to be an eight-day-old lamb, the first, youngest to be selected; which means then it would

be very small. When it would be dressed-out and ready to be roasted it would weigh approximately 15-lbs; meaning that about 8-lbs of it would be for meat. So it could be fully roasted and ready to eat within an hour to an hour and 15-minutes. That's why they were able to start it, and it had to be, because Jesus had to leave, He didn't have time to stay there and continue the Passover all the way until midnight. He had to leave and go out and be arrested at midnight. Verse 22: "And as they were eating, Jesus took bread; *and* after blessing *it*, He broke *it* and gave *it* to them, and said, 'Take, eat; this is My body.' And He took the cup; *and* after giving thanks, He gave *it* to them; and they all drank of it. And He said to them, 'This is My blood, the blood of the New Covenant, which is poured out for many'" (vs 22-24).

So, when you put it all together you have that it shed for you—meaning *individually*. It is shed for many—meaning *all of those who would come to Christ!* So it's the New Covenant.

Come to John 17 and let's see what Jesus, Who was the Firstborn of Mary, prayed to God the Father. Now it starts involving us; those who will be in the first resurrection. John 17:2: "Since You have given Him authority ['*exousia*'] over all flesh, in order that He may give eternal life to all whom You have given Him. For this is eternal life, that they may know You, the only true God, and Jesus Christ, Whom You did send'" (vs 2-3). The reason that He said that was that as long as He was in the flesh—though He was God manifested in the flesh—He was not true whole God. God Who was glorified. Flesh cannot exist in the presence of the glorified God. That's what God told Moses when he wanted to see His glory. He said, 'No man can look upon Me and live.'

"I have glorified You on the earth. I have finished the work that You gave Me to do. And now, Father, glorify Me with Your own self, with the glory that I had with You before the world existed.... [That's when He would then become true God again.] ...I have manifested Your name to the men whom You have given Me out of the world. They were Yours and You have given them to Me, and they have kept Your Word. Now they have known that all things that You have given Me are from You. For I have given them the words that You gave to Me; and they have received *them* and truly have known that I came from You; and they have believed that You did send Me. I am praying for them; I am not praying for the world..." (vs 4-9).

Here's a very good verse to use when people want to come along and get you involved in 'do-goodism' in the world. It's not wrong to do good things for people, but you're never going to save this

world; you're never going to change this world. Why? Whose job is that? *That's Christ's job!*—isn't it? He will change it! Just like a lot of people in America say, 'Let's get back to the Constitution once delivered.' Well, my answer is, in 200 years you'll be where you are today. Now what are you going to do? Let's get back to the Bible, not the Constitution of the United States, Canada or any other country. Our Constitution is here [the Bible]; we're reading it.

"...but for those whom You have given Me, for they are Yours. All Mine are Yours, and all Yours *are* Mine; and I have been glorified in them. And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep them in Your name, those whom You have given Me, so that they may be one, even as *We are one*" (vs 9-11).

Then He says, v 17: "Sanctify them in Your Truth; Your Word is the Truth." We are sanctified with the Word of God. We have it here that we read. We are sanctified with the Word of God Who is Christ. 'In the beginning was the Word and the Word was with God and the Word was God.' So it's all put together.

Then He says, v 20: "I do not pray for these only, but also for those who shall believe in Me through their word.... [Have you ever thought that Christ was praying for you? Do you think the Father is going to hear Christ's prayer, right there at His right hand? *But of course!*] ...that they all may be one, even as You, Father, *are* in Me, and I in You; that they also may be one in Us, in order that the world may believe that You did send Me'" (vs 20-21). Here's a great and tremendous example when the going gets tough and when it gets really down, as it was for Christ here. He knew that when He got done with this prayer that He would walk out into the darkness and He would be arrested. What did He keep His mind on?

- the plan of God
- the purpose of God
- the reason for Him being here

—and that's what we need to do, brethren! When you get down and discouraged, that's not the time to avoid study or avoid prayer. That's the time *to pray* and the time *to study* and the time *to come a claim the promises of God*. He'll deliver you, as you will see on the last day of the Feast of Unleavened Bread.

- God delivers us out of all of our troubles!
Overcomes every obstacle!
- Lifts us up out of the depths!
- Raises us up to do what He wants us to do!

We may be the weak! We may be the old! We may be the off-scouring!—which we probably are. And if

God can do some things through us, and it's to the glory of His name, *He's done it!* Not us! But that is marvelous, because God has called us to 'confound' the world. 'You mean these people did that?' Some have already said it concerning *the Christian Passover* book, brethren.

Remember that Jesus in the flesh was the Firstborn of Mary, the Son of God in the flesh; the only begotten of the Father. What did God do at midnight of the Passover with Israel in Egypt? *He passed over and spared their firstborn.* God passed over and 'spared our houses.' Here at midnight of the Passover night, God the Father did not spare His firstborn. He became the sacrifice for all of us!

So Judas came out to betray Him and it shows in other places that he came out to 'kiss' Him. Isn't it fitting the pseudo, satanic love of Satan is to destroy and to kill through a show and a pretense of kindness and love? That's how Jesus was betrayed. We have the Psalm in the hymnal: "Twas not a foe who did de-ride... But was my friend and guide. We walked into the temple together, but murder was in his heart"—perfect description of the betrayal of Christ.

So, He was taken off, led to the high priest; He was beaten; He was mocked; went to Pilate; sent to Herod; back to Pilate. Pilate said, 'What have You done?' *Christ said nothing!* 'Why don't you answer anything?' *He didn't say a thing!* 'Are you the King of the Jews?' *You say that I am! And to this end was I born!* Pilate goes out to the crowd and says, 'Who do you want?' *Barabbas!* So then Pilate had Him scourge and crucified. Christ died on that Passover day, as we know, as described as the ninth hour and was quite a witness of the things that took place—Quite profound! Quite moving!

Matthew 26—it's recorded here that even though the Jews rejected Jesus as *the Christ*, what did the Centurion say? Isn't that profound that they rejected Jesus as the Son of God? And the Centurion said, 'Truly, He is the Son of God!'

Matthew 27:46_[transcriber's correction]: "And about the ninth hour, Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' That is, 'My God, My God, why have You forsaken Me?' And some of those who were standing there heard *and* said, 'This *one* is calling for Elijah.' And immediately one of them ran and, taking a sponge, filled *it* with vinegar and put *it* on a stick, *and gave it to* Him to drink. But the rest said, 'Let Him alone! Let us see if Elijah comes to save Him.' *Then another took a spear and thrust it into His side, and out came water and blood.* And after crying out again with a loud voice... [after He had the spear thrust into His side. I don't know the exact angle that was, but it could be very likely that it came right up through

His intestines, even pierced His heart so that every drop of blood of Christ would be shed and that His death would be quick. It had to be so that His legs would not be broken to fulfill the Scripture where it says, 'not one bone will be broken.'] ...Jesus yielded up *His spirit*" (vs 47-50).

"And suddenly the veil of the temple was ripped in two from top to bottom, and the earth shook, and the rocks were split, and the tombs were opened, and many bodies of the saints who had died arose.... [That is they arose *after* Christ was resurrected. What a witness! I wonder what these people felt. I wonder what they thought. I wonder how many of them were converted on Pentecost, some 50 days later. Don't know, we're not told; but it just makes you wonder.] ...And after His resurrection, they came out of the tombs *and* entered into the Holy city, and appeared to many. Then the centurion... [who was a Roman soldier] ...and those with him who had been keeping guard over Jesus, after seeing the earthquake..." (vs 51-54).

You can see an earthquake. I live in earthquake country and there are times you can see the earth quake! One time I was driving down the street and my car swerved and I thought I had three flat tires all at once. No, that wasn't so. I looked up and here the electric lines swerving. Utt-oh, an earthquake! This was a tremendous earthquake. Those things were done. In order to see that Christ had to be crucified on the Mt. of Olives looking down into the eastside of the temple, because that's where the veil was. You couldn't see it from any other location. And to see that ripped open and to hear all of that noise, and to see the things that were done—what a witness!

"...and the things that took place, were filled with fear, *and* said, 'Truly this was the Son of God!'" (v 54). You know the rest of the story. Joseph of Arimathea came and Nicodemus came with him and brought a hundred pounds of spices and they wrapped in the linen. That means He was wound, just like a mummy. The *Shroud of Turin* is a fraud! It has nothing to do with Christ whatsoever. It's just another idol commissioned by the Catholic Church to hold people in superstition and fear.

Jesus was put in the tomb right at sunset and He was to be in there three days and three nights. Let's understand something profound concerning Christ. Christ is called the Lamb of God—correct? *Yes!* Paul said that 'Christ, our Passover, was sacrificed for us; therefore, let us keep the Feast.' Now then, does God do things on time? *Yes!* Christ was crucified on the Passover day. And we know, by the calculated Hebrew calendar, that that was in the middle of the week, 30_{A.D.}—no question whatsoever. There is no way it could have been on Friday,

because in the year 30_{A.D.} Passover was not on a Friday. And you cannot get three days and three nights from Friday to Sunday morning! It was three days and three nights!

- 10th of Nisan Christ was selected as the Passover Lamb
- 14th of Nisan Christ was crucified, put into the grave just as the day ended

The reason that was done was so there would not be parts of any day involved in the three days and three nights. They were whole nights and whole days! Do you understand the significance of that?

- 14th—Passover; put in the tomb right at sunset
- 15th—1st night/1st day—Holy Day
- 16th—2nd night/2nd day—Friday
- 17th—3rd night/3rd day—Sabbath

So we have three days and three nights. He said He would be in the heart of earth for three days and three nights, but He was dead a few hours before that, because He died at 3:00 in the afternoon—meaning He was dead for 75 hours, but He was in the tomb 72 hours. We'll see the importance of this and how it fits in, and we'll cover the third day when we come to Luke 24 and see how that is.

But there is no question, and, brethren, we can absolutely firm that it was on the Passover day. Not only by the fact that Christ is called our Passover, but by the fact that He was crucified on that day, and if He were crucified on any other day and was not in the tomb three days and three nights as He said, *you have no savior*.

Christ was raised at the end of the Sabbath. We'll come back to that in just a minute. Let's come to Luke 24 and let's see about that Sunday, being the first day of the week—which was the Wave Sheaf Offering Day—also called the third day. Let's see how that fits in, in relationship to the time of the three days and three nights, and you're going to see they are two different things. I'm going to continue to make that very clear for those Sunday-keepers.

Luke 24:13: “And behold, on the same day, two of them were going to a village called Emmaus, which was about sixty furlongs from Jerusalem. And they were talking with one another about **all the things** that had taken place” (vs 13-14). What do all these things mean, which had happened? Did everything cease when Christ was put in the tomb at the end of the 14th, beginning of the 15th? *No, it didn't!* There were other activities that took place, which are included in the statement: *all the things*.

“And it came to pass, as they were talking and reasoning, that Jesus Himself drew near *and* went with them; but their eyes were restrained, *so that* they did not know Him. And He said to them,

‘What *are* these words that you are exchanging with one another as you walk, and *why* are you downcast in countenance?’ Then the one named Cleopas answered *and* said to Him, ‘Are You only traveling through Jerusalem, and have not known of the things that have happened in **these days**?’.... [Now we're dealing with more than three days!] ... And He said to them, ‘What things?’ And they said to Him, ‘The things concerning Jesus the Nazarean, a man Who was a prophet, Who was mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him up to *the* judgment of death, and crucified Him. And we were hoping that He was the one Who would redeem Israel. But besides all these things, **as of today, the third day has already passed since these things took place**.... [What includes these things?] ... And also, certain women from among us astonished us, after they went to the tomb early; for when they did not find His body, they came *to us*, declaring that they had indeed seen a vision of angels, who said, “He is living”” (vs 15-23).

Let's examine some of the things that were done. We know that He was crucified on the Passover day. Let's see what happened on the day after the Passover day.

Matthew 27:62—which is included in ‘all the things’: “Now on the next day, which followed the preparation *day*... [the 14th—preparation for the Holy Day] ...the chief priests and the Pharisees came together to Pilate, saying, ‘Sir, we remember that that deceiver said while *He was* living, “After three days I *will* rise.” Therefore, command *that* the sepulcher be secured until the third day... [from His death] ...lest His disciples come by night and steal Him away, and say to the people, “He is risen from the dead”; and the last deception shall be worse than the first.’ Then Pilate said to them, ‘You have a guard. Go, make *it as* secure as you know *how*.’ And they went *and* made the sepulcher secure, sealing the stone *and* setting the guard” (vs 62-66). That happened on the 15th, the day after the Passover. That's part of ‘the things’ that occurred.

Now, let's see what happened here. let's come to Mark 15:47: “And Mary Magdalene and Mary, *the mother* of Joses, saw where He was laid.” [16:1]: “Now when the Sabbath had passed... [the Holy Day Sabbath; now we're into Friday—correct?] ...Mary Magdalene and Mary, *the mother* of James, and Salome bought aromatic oils, so that they might come and anoint Him” (vs 1-2). We're going to see that they prepared the spices.

Luke 23:54: “Now it was *a* preparation day... [when Jesus was put in the tomb] ...and *a* Sabbath was coming on. And *the* women also, who had come with Him from Galilee, followed *and* saw

the tomb, and how His body was laid. And they returned *to the city, and* prepared spices and ointments, and *then* rested on the Sabbath according to the commandment” (vs 54-56). So this has to be the regular weekly Sabbath that they rested.

Let’s look at the activities that took place, and let’s look at the days and we will answer the question of the third day of Luke 24:

- Thursday—Holy Day: they went to Pilate to get the guard that sealed the tomb.
- Friday—they prepared the spices; ended the activities that were done until Sunday morning.
- Sabbath—they rested

So the last day that these things were done was on Friday, when they prepared the spices. So Friday, for counting the third day (Luke 24):

- Friday is the first day—day one
- Sabbath—day two
- Sunday—third day since all these things were done

That’s how you figure the third day in Luke 24_[transcriber’s correction].

Now let’s see something else concerning this day which is very significant. What we’re going to have to do, we’re going to have to go back just a little bit. Let’s come to John 20, because this is a special day to God. Jesus never rose on Sunday! He rose at the end of the Sabbath. When He was a spirit being, He had no need to have the stone rolled away to get out of there. How do we know that? *Later He walked through the walls and appeared to the disciples.* So being raised He did not have to have the stone rolled away to come out of the tomb. He had to be in the heart of the earth three days and three nights, so as soon as He was resurrected He left the tomb so He would not be in there any longer. Where did He go?

Last year I made the mistake of saying He probably stayed there and prayed in the tomb. But that’s not correct. I believe now, in re-examining it after someone brought it to me, then He would have been in there longer than three days and three nights, which then would have created a problem in understanding it. So, where did He go? *I believe that He went to where He prayed to God before—the Garden of Gethsemane!* That’s undoubtedly where He went to pray. That’s where we have the prayer—that I believe was Psa. 23: ‘Yea, though I walk through the valley of death...Your rod and staff comfort Me.’

Then, in the morning the women come to the tomb and that’s when the angels rolled back the stone so they could see He wasn’t there. They looked in they saw His burial clothes there and they

saw that the napkin that was around His face was folded up and put in a corner. All mother’s know that folded clothes only come with determination. None of the kids clothes that they throw on the floor end up in the folded position, which means that Jesus had to be alive in order for that to be folded.

Now then, let’s come to John 20—Peter and John came down there to look in the sepulture and they went away amazed! There was no body there. They saw the grave clothes. They saw the napkin folded up in a corner. Mary Magdalene stayed there and she was wondering what happened. She saw two angels and she was standing out there weeping.

John 20:13: “And they said to her, ‘Woman, why are you weeping?’ She said to them, ‘Because they have taken away my Lord, and I do not know where they have laid Him.’ And after saying these things, she turned around and saw Jesus standing, but did not know that it was Jesus. Jesus said to her, ‘Woman, why are you weeping? Whom are you seeking?’ Thinking that He was the gardener, she said to Him, ‘Sir, if you have carried Him off, tell me where you have laid Him, and I will take Him away.’ Jesus said to her, ‘Mary.’ Turning around, she said to Him, ‘Rabboni’; that is to say, ‘Teacher.’ Jesus said to her, ‘Do not touch Me, because I have not yet ascended to My Father. But go to My brethren and tell them that I am ascending to My Father and your Father, and My God and your God’” (vs 13-17). ***That is the Wave Sheaf Offering Day!***—marrow after the weekly Sabbath during the Feast of Unleavened Bread, when the wave sheaf offering was to be waved and accepted for Israel, the first of the firstfruits.

This a picture of Christ ascending to heaven to be accepted of God. He had already been resurrected a the end of the Sabbath and now was the time for Him to be accepted of God the Father as the sacrifice for all of mankind, where He would walk into the Holy of Holies ***once for all!*** And with His own blood, not with the blood of bulls and goats.

Let’s come to Revelation, the fourth chapter_[corrected], and I think we can see what happened when He was resurrected and came to the throne of God. That must have been tremendous indeed! Remember, the last thing that Jesus said before He died:

1. It is done!
2. Father into Your hands I commend My Spirit.

Then, on this day, this very day today, the 18th of Nisan, Jesus ascended to the Father and was accepted of the Father.

Let’s get a view of what it was where the Father is. Let’s see it in Revelation 4:5 it talks about

how He saw God the Father on the throne and: “And proceeding from the throne were lightnings and thunders and voices; and seven lamps of fire, which are the seven Spirits of God, *were* burning before the throne. And before the throne *was* a sea of glass, like crystal. And around the throne and over the throne *were* four living creatures, full of eyes before and behind; and the first living creature *was* like a lion, and the second living creature *was* like a bull, and the third living creature had the face of a man, and the fourth living creature *was* like a flying eagle. And each of *the* four living creatures had six wings respectively; *and* around and within *they were* full of eyes; and day and night they cease not saying, ‘Holy, Holy, Holy, Lord God Almighty, Who was, and Who is, and Who *is* to come’” (vs 5-8). What a tremendous scene this was. Just picture this of Christ coming to the Father having completed the work.

“And when the living creatures give glory and honor and thanksgiving to Him Who sits on the throne, Who lives into the ages of eternity, the twenty-four elders fall down before Him Who sits on the throne; and they worship Him Who lives into the ages of eternity, and cast their crowns before the throne, saying, ‘Worthy are You, O Lord, to receive glory and honor and power because You did create all things, and for Your will they were created and exist.’” (vs 9-11).

Revelation 5:9—and we see a vision of Christ as a lamb slain. Then we find the song that the 24 elders sung: “And they sang a new song, saying... [This is a song for us. They weren’t singing a song of themselves, but a song which will apply to us.] ...‘Worthy are You to take the book, and to open its seals because You were slain, and did redeem us to God by Your own blood, out of every tribe and language and people and nation, and did make us unto our God kings and priests; and we shall reign on the earth’” (vs 9-10). God’s plan is going to be done, brethren! Christ went into the Holy of Holies in heaven above; He presented Himself to God the Father and was accepted of Him.

Verse 11: “And I saw and I heard *the* voices of many angels around the throne... [Remember where we saw that He said that all the angels were to worship the firstborn. Here they do, as angels, when He ascends to heaven and to worship Him as the true Lamb of God, the Sacrifice of God.] ...and *the* voices of the living creatures and the elders, and thousands of thousands... [Can you imagine what that sounded like?] ...saying with a loud voice, ‘Worthy is the Lamb Who was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing.’ And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all the things in them, I heard saying, ‘To Him Who sits on the

throne, and to the Lamb, *be* blessing, and honor, and glory, and sovereignty into the ages of eternity” (vs 11-13). Brethren, that occurred on this day, when Christ was accepted of God the Father, that you and I can have the access to God the Father through the veil, through the flesh of Christ.

Notice what the 24 elders and the four living creatures did: “And the four living creatures said, ‘Amen.’ And the twenty-four elders fell down and worshiped *Him Who* lives into the ages of eternity” (v 14). Now, there’s one thing that this applies to: Christ was the Firstborn from the dead. This also applies to us, and this begins the count to Pentecost. We brethren are going to be the firstborn of God forever and ever, just like Israel was the firstborn of the nations.

Do you understand the great calling that God has called us to? Fantastic! Marvelous! The more I understand it—bit-by-bit—and the more I preach it, the more overwhelming it is to me that God would do this! Such a tremendous and wonderful thing that

- WE could be called the sons and daughters of God
 - WE can be called the brethren of Christ
- And He’s not ashamed to call us brethren!

Let’s come to Hebrews 12:22—compared to Pentecost when they received the Ten Commandments, now we’re coming compared to Pentecost that we have now. “But you have come to Mount Zion, and to *the* city of *the* living God, heavenly Jerusalem; and to an innumerable company of angels... [that we just read about] ...*to the* joyous festival gathering; and to the Church of the firstborn... [which are US!] ...registered *in the book of life* in heaven; and to God, *the* Judge of all; and to *the* spirits of the just who have been perfected; and to Jesus, *the* Mediator of *the* New Covenant; and to sprinkling of *the* blood of *ratification*, proclaiming superior things than *that of* Abel” (vs 22-24).

Brethren, that happened on this day and it’s going to continue right on down; now we begin the count to Pentecost; and through the harvest and to the first resurrection. We have a lot to look forward to between now and then. ***On this day Christ was accepted as the perfect sacrifice of God the Father.***

Scriptures from *The Holy Bible in Its Original Order* by Fred R. Coulter

Scriptural References:

- 1) Exodus 4:22
- 2) Exodus 12:5, 3, 6, 11-15, 24-28
- 3) Exodus 13:1-3, 12-13
- 4) Exodus 22:29
- 5) Exodus 34:18-20

- 6) Deuteronomy 21:15-17
- 7) 1 Chronicles 5:1
- 8) Psalm 89:18-28
- 9) Isaiah 9:6-7
- 10) Matthew 1:18-25
- 11) Hebrews 1:4-6
- 12) Revelation 1:5
- 13) Matthew 16:21-23
- 14) Matthew 12:38-40
- 15) John 12:23
- 16) John 17:1
- 17) John 12:23-33
- 18) Matthew 26:26-28
- 19) Mark 14:17, 22-24
- 20) John 17:2-11, 17, 20-21
- 21) Matthew 27:46-54
- 22) Luke 24:13-23
- 23) Matthew 27:62-66
- 24) Mark 15:47
- 25) Mark 16:1-2
- 26) Luke 23:54-56
- 27) John 20:13-17
- 28) Revelation 4:5-11
- 29) Revelation 5:9-14
- 30) Hebrews 12:22-24

Scriptures referenced, not quoted:

- Jeremiah 31:9
- Psalm 81
- Revelation 1
- Luke 24
- Job 38
- Psalm 23

Also referenced: Books:

- *The Christian Passover* by Fred R. Coulter
- *Harmony of the Gospels* by Fred R. Coulter